THE CHURCHES IN ACTION

NEWS LETTER

OF THE

UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK

AND THE

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

The above-mentioned organisations are not officially responsible for the opinions expressed in this News Letter
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No. 1 | 2, Rue de Montchoisy, Geneva | March 1933

EDITORIAL

WE inaugurate to-day the first number of the News Letter which will be published in future by the Universal Christian Council for Life and Work and the World Alliance for International Friendship through the Churches.

It has been thought well to bring together information relating to the two organisations, as much of the material received by the two offices will doubtless be of interest to our readers.

We will be very glad to receive from readers information which they think will be of interest and we would emphasize the fact that we look to the Councils of the Life and Work movement and the World Alliance to furnish us with news of their activities from time to time.

We shall be glad to know whether this combined publication appeals to our readers and should like to receive any criticisms or suggestions for future issues.

At the beginning of this year, the international situation and the future of the greater part of the countries from the political, economic and social point of view appear more uncertain and disquieting than they were a few months ago. The States of America, where prosperity was a dogma, know the terrors of an unprecedented economic crisis : the countries of the East and Far East are being spent with struggles which the passing months aggravate and exhaust : the British Empire appears uncertain and restless in face of a future threatened with serious storms, and more than ever Europe flounders in difficulties, conflicts and suspicions which a single incident could transform into definite disaster; dark Africa suffers equally, though less demonstrative. Paltry remedies, momentary stimulants are proposed — dictatorship, Communism, new customs tariffs. Parliaments renew without changing their governments which cannot alleviate the precarious situation. The peoples ask for peace, free-trade, disarmament, international understanding, the fall of prices, the right to work. In all countries we are travelling towards the opposite solutions. Has not the hour come to choose between two paths ? According to the trend which the peoples give to their politics from to-day, the world may evolve through many difficulties towards a slow recovery if radical decisions are taken, otherwise we shall advance inevitably by ever fiercer struggles to irreparable catastrophe.

If those in power could together stop the cancer of unemployment by measures of human solidarity, the most urgent problem would be solved; but its solution depends largely on disarmament and, therefore, public

opinion should impose this remedy on its leaders. The possibility of disarmament depends in its turn on a solution of the Sino-Japanese conflict, which would restore our serously shaken confidence in the value of promises, treaties and conventions which, with the establishment of the League of Nations, allowed men to believe in the beginning of a new era in international relations.

In face of these gigantic tasks, neither force nor law will provide the dynamic power necessary for those who command and those who execute to bring about the practical restoration of a world lost in pride and egoism, but only a return to the source of life, the author of all good things, the God of holiness and love.

The task of those who have believed in Him and have heard Him in Jesus Christ is the same to-day as for twenty centuries.

To-day the Churches have less than ever the right to remain silent, to retire into themselves, to hesitate. In the immediate tasks which confront them in every country and in particular in the three cases which we have indicated, it is the urgent duty of each one of them and especially of the two oecumenical organisations with which we collaborate to make known their opinion forcibly and to affirm their convictions without reserve. It is above all their duty to raise to God prayers of intercession and penitence. " Thy will be done on earth as it is in heaven ". There lies the victory. It is possible, it is certain.

H. L. H.

LIFE AND WORK

STOCKHOLM AND LAUSANNE

Consideration concerning the Principles to be followed in connection with œcumenical Work

by D. Wilh. Zoellner.

Stockholm when proclaiming its task, formulated the following Message : " The different Christian denominations, while keeping their respective Church order and doctrine undisturbed, can unite now for practical Christianity in a visible form for a visible purpose." A stand for Christ should be made in order to oppose the headway made by Antichrist and by secularisation, and a place ought to be given to the Power of the Gospel in the great changes now proceeding.

Such a programme demands, in particular, that the social problem be dealt with. The Geneva Christian Social Institute offers a proof of the truth of this statement. When, however, the research was taken up, the question immediately arose as to the causes underlying the social and economic phenomena. Then followed the question as to how far the causes are unchangeable.

Is the structural development of social life based on eternal laws, and if so, on what are those laws in their turn based? How far do they rule the life of natural man? How are the systems of creation and redemption related? What is the relationship between the Kingdom of God and the temporal States of our world? How far can we speak of a Christian organisation of life in this world of natural life and of innate selfishness? What actually is the attitude of the Church to the world? And what are the relations between the individual and the mass? Between personality and nation? Between nation and humanity? What are the conditions which govern title to property and to family? The right of life and the necessity to work? What principles govern the systems under which men and capital, men and machinery, capital and labour proceed? It would be easy enough to continue this theme along these lines. But perhaps it is impossible to lay down principles in connection with these aspects of the problem. Are there no spiritual laws governing the so-called autonomy inherent in business circles and other economic phenomena?

Stockholm, with its attempts to lead Christianity, powerful and significant, to play a part in the great changes going on around us, has had to stand somewhat on the periphery. It then appeared that the periphery on which Stockholm had taken its stand, called for a centre. To put it plainly : as far as the above questions — and many other questions — are concerned, the Church is only entitled to answer them (and then it is its duty to answer them) in so far as divine revelation has been vouchsafed her. That is particularly clear at the present time. For the great problem of the relationships and of an authority capable of withstanding the chaos that is threatening the world is now being resuscitated.

Where then must we search for the centre of the Stockholm periphery ? We have every reason to be grateful that this question is coming up again now. It has been said that unity lies in that path of life which all Christians have to tread, that form of life which is common to them all and which possesses a certain peculiar power which leads to success. That path — or, to speak more plainly, that form of life, or standard of life, does actually exist. There are certain features in the structural development of life which we can point to as really existing for German, English, American, French and other Christians. There are special conceptions of life, special preliminary conditions on which life is based and which constitute the outward expression of Christian religious conviction or of Christian standards and these are the true expression of Christian custom or standards accepted in Christian circles of various nations. In other words, Christianity has prevailed to a certain extent in the lives of the nations, at any rate amongst those who attach value to membership of the Christian Church. It is perhaps true to say that the Anglo-Saxon peoples, in particular, attach great importance to this membership.

In my opinion one thing is obvious : the path followed by those nations for whom Christianity signifies an influence in the structural development of their lives, varies according to the nation concerned. The trouble, as far as missions are concerned, is that the Gospel often seems to offer nations a certain form or standard of life with the result that, in China, Japan or in some less advanced nation, for instance, the impression is created that the nation is expected to accept — say, an Anglo-Saxon, American, or perhaps German standard of life instead of setting up its own standard which would be based on what the Gospel revealed to the nation concerned. Either faith is not taken into consideration when the standard of life is set up, and in that case we shall be faced with what is the great danger for the whole of Western civilisation, that is to say, faith is secularised and the whole movement which was created with the object of opposing secularisation helps to strengthen it, or else faith is recognised as the unifying element in the various standards of life, and then the emphasis of the unity rests on faith, on the Church, or on the doctrine which the Church is called upon to preach.

And that is why the following statement was made : " We wish to show what the Christian conscience commands." But what is the determining factor in connection with the Christian conscience ? It is an organ of revelation — one that is sensitive to a lesser or a greater degree. And therefore it is necessary to proceed to make the position clear with regard to the demands of the Christian conscience, in the conviction that the Christian faith is based on definite principles and has definite criteria, and that it is the duty of the Church to thoroughly study the matter and spread the knowledge thus acquired. Agreed. And that brings us to the canon according to which the definitely laid down principles and criteria of the Revelation of God as given to the Church must be taught, but only in so far as they spring directly from that Revelation. For it is not faith as a psychological function that leads us to our goal, but the Revelation of God accepted by those who believe. And that finds expression in the Creed of the Church. For in the Creed, the Church refers to the Revelation which as been vouchsafed her.

But that brings us to the road that leads from Stockholm to Lausanne. I have on earlier occasions stated my opinion that the Theologians' Commission of " Life and Work " has a more definite and marked conception of this road than the Theologians' Commission of Lausanne. (cp. Publications on " The Kingdom of God and the Church ", and also on the *Corpus Christi*).

Lausanne had no choice; it was bound to feel its way and take up its extremely hard task with much circumspection. The Congress of 1927 testifies to the truth of this statement. But the road to be followed gradually took more definite shape. (Cp. my speech given at the Mürren Session of the Continuation Committee of Lausanne, as published in the " Eiche ").

It is not correct to distinguish between Stockholm and Lausanne by saying that Stockholm's starting point is the unity of Christianity as an existing fact, and that there is to be found the great difference between Stockholm and Lausanne; that Lausanne deals with the sphere of religious life in which such unity does not exist, that is to say : Lausanne deals with faith and order; that it attempts above all to bear in mind these divergencies with a view to removing them and so find a way leading to unity in faith and order, above all in the mutual recognition of the ministry of preaching.

As opposed to this conception we have to recognise that the great subject taken up by Lausanne is the Church. Other movements within the œcumenical sphere deal with the effectiveness of this Church in practical life; here, however, the very centre of the movement is the Church itself. The true starting point is the *una sancta ecclesia*, which appears as the unity revealed in the various Churches.

I hope my opinion will not be misconstrued if, on account of lack of space, I merely refer to what I have said on an earlier occasion. Further explanatory details on this matter may be found in my essay on " the *una* sancta ecclesia and the various individual Churches " which appeared in the " Eiche ", No. 4 of 1932. In that article I tried to explain how, in spite of appearances, dismemberment and rupture within the Churches, the *una* sancta appears in the individual Churches, and that this appearance is bound to come increasingly to the fore. And that is what we should all desire, pray for and work for, and here I should like to stress that we are fundamentally opposed to building up this unity on the basis of organisation alone. We do our duty by virtue of the faith for which we have ever prayed and for which we still pray : meanwhile progress is a gift of God, the unity that will be attained at the end of this aeon likewise comes from God Who, when this world comes to an end, leads the Church as his bride home.

The centre for which we have been searching is to be found in the *una sancta ecclesia.* The unity of the Church which is a fact — the *una sancta* — is referred to by St. Paul in his Epistle to the Ephesians (Chap. IV, Verses 4-6) : " There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith (and here I should like to add that in my opinion it is not the *fides qua creditur,* but the *fides quae creditur* that holds good), one baptism; One God and Father of all, who is above all and through all and in you all."

The expression of this unity is the common Creed, whether it be the Apostolic or the Nicean Creed or the Lord's Prayer. That is why the Creed appeared as an essential part of the Lausanne proceedings, and I will merely refer to my Paper on this Creed which I read at Lausanne and which is published in the Report of the proceedings. I am ready to admit that divergencies do exist. In my Paper I allude to their origin and explain the part sin played in that origin. And in spite of sin, these divergencies do offer some advantages. St. Paul opened our eyes to some of them. Lausanne beckons us along the road : every Church must be prepared to recognise her talents, be ready to serve others in humility, and those others must be ready to be served. And so the members will grow through Him who is the head.

The task of the Lausanne Conference is to open our eyes to these things. And in that way it will be serving Stockholm. For the relations between the individual Churches and the una sancta will become revealed immediately to the task of the Stockholm Conference.

It would be wrong to say that all the divergencies that exist in the characteristics of the Christian faith as they appear in the Christian creeds were of little importance in connection with the domination of the Gospel in all the debatable questions relating to social life. It would be a profitable task to show from the documents of the Research Committee the correctness of the assertion, were it not beyond the scope and aims of this Paper. All work that touches on the fundamentals of social problems is bound to stumble on the divergencies and antitheses which are based on the various characteristics of the faith as expressed in the individual creeds.

The following conclusions seem to result from the statements made above :

1) It would be highly appreciated if the theological foundation of the Stockholm work, from the very centre of the Church, could be emphasised.

2) It would, however, be regrettable if the lines of work followed were to leave Lausanne entirely out of count. Overlapping would result and this would not only mean superfluous work, but would lead to confusion.

3) It is therefore our duty to search for a *via media* which will allow of maintaining the independence, from the point of view of organisation of both Stockholm and Lausanne and yet admit of cooperation.

THE ADMINISTRATIVE COMMITTEE

Following on the meeting of the Committee of the Alliance for International Friendship through the Churches, the Administrative Committee of the Universal Christian Council met at BERLIN, FEBRUARY 3RD AND 4TH, for the first time with a full attendance. The President, Dr. W. Adams Brown (U.S.A.) began his year's stay in Europe by this contact with his colleagues : the Bishop of Chichester (Great Britain), acting President of the Council, Bishop Ammundsen (Denmark), Dr. Stange (Germany), President of the Finance Commission, and the Rev. Ch. Guillon (France). Dr. Schönfeld, Director of the Research Department, his collaborator, the Rev. Ehrenström, and Mr. H.-L. Henriod, General Secretary, took part in the discussions.

The members of the Committee were kindly entertained by the authorities of the German Churches, their sessions were held at the

BOOK REVIEWS

FROM THE NEWS LETTER "THE CHURCHES IN ACTION" MARCH 1933

The titles of books received will be mentioned. The right of criticism is reserved. Books can in no case be returned.

Disarmament. — P. J. Noel Baker, published by The Hogarth Press, London; twelve shillings and six pence.

This book, which first appeared in 1926, is an attempt to estimate the importance of disarmament in national and international politics, to set out both the technical and political difficulties which confronted any effort in that direction, and at the same time to suggest solutions to some of the outstanding problems. The author discusses a practical policy and reasons for disarmament, the difficulties that beset it and the conditions of success, suggestions for land, sea and aerial disarmament, chemical warfare, the question of manufacture of armaments, and the rights of investigation and mutual control among the nations. He gives a well studied account of the main factors involved in the disarmament question from the Peace Treaty of 1919 to the eve of the Preparatory Conference of the League of Nations.

" The Christian Faith to-day ", published by the Student Christian Press, London. Price two shillings and six pence, being some of the addresses delivered at a Conference of the Student Christian Movement on international and missionary questions, Edinburgh, 3rd to 9th January, 1933.

" Peace and Disarmament " by Leon Blum, translation by Alexander Werth, with an introduction by Robert Dell (Jonathan Cape). M. Blum carefully analyses France's system of military alliances; her relations with Germany and Italy; he also discusses the famous formula of 'security, arbitration and disarmament'; the part played by the League of Nations in the pacification of Europe; the all-important problem of the Revision of Treaties and the prospects of the then-coming Disarmament Conference. It is a book which no one interested in disarmament can read without interest even if one does not share Mr. Blum's point of view.

" The Eschatology of the Kingdom of God in the Gospel of Christ ". (*" Die Echatologie des Reiches Gottes bei Jesus "*). Heinz-Dietrich Wendland.

A study on the relation between eschatology, ethics and the problem of the Church. VII, p. 255. 1931. Published by C. Bertelsmann in Gütersloh, Germany. Price per copy : paper cover 10.— R. marks, stiff backed 12.— R. marks.

How does Christian faith consider the relation between the Kingdom of God and the world? In what way is the character of the Churches and the special nature of Christian ethics influenced by the answer to this question? These are the fundamental questions in all Christian faith and thinking and also in all oecumenical work. The necessity of a theological foundation especially in the work to be done in the Stockholm movement is absolutely clear; in connection with such a foundation, a careful indication, from the point of view of the Gospel, of the problems and tasks it involves is of essential importance.

On this subject the book in question is very helpful, as well for a deeper understanding of the message in the Gospel and Christ's actions as for a right judgment of the present oecumenical movement which has inspired this study. With strong emphasis on the real inner unity of the New Testament message, the idea is conveyed with convincing power that the words and actions of Jesus must all tend towards the present and future reign of God, to a completely and radically new conception of God as revealed in Christ. This new idea of the dominion of God leads to the problem of ethics and the Churches. These three relationships may be of great importance for discussion in the Stockholm movement.

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" Our Economic Life in the Light of Christian Ideals ", published by the Research Department of the Federal Council of Churches of Christ in America, New York 1932, Association Press.

The special value of this book lies in the fact that it gives the joint views and attitude of a special representative group of American church people concerned with social questions in face of the present day causes of the economic crisis, such questions as credit inflation, over-investment, tariffs, reparations, wrong financial policies, are dealt with; at the same time there are discussed certain fundamental " faults " of the present economic system, as over mechanised labour, exaggerated competition, the wrong distribution of income and unsound banking policies. The book deals shortly with different suggestions for a reconstruction of our economic life : socialism, communism, fascism and cooperativism, which are considered inadequate. On the other hand it endeavours to point out with concrete examples new ways of dealing with the hours of work and wage problem, the distribution of income and the housing and property question. It is the duty of

the Churches to help to put these proposals into practice in order to build up a juster economic system. Though these ideas are helpful for the discussion and the exchange of views, the question arises as to where among all these different proposals the really new one can be found for reconstruction, and if one fundamental conception should not have been worked out from among them, and the many different proposals combined to make a whole.

" *Jeunesses Orthodoxes* " (Orthodox Youth) pp. 173. In France, post free 12.50 French frs. In Switzerland, post free 2.50 Sw. frs.

It is under this title that the Youth Commission of the Universal Christian Council for Life and Work has just published a series of studies on Orthodox youth in the Balkans and among emigrés; certain of these studies are unpublished ones, others were given at the Salonica Conference. This Conference met, it will be remembered, under the auspices of the Youth Commission, November 3-7, 1930. In addition to the report and resolutions of the Conference will be found also studies on Orthodox youth in Greece (A. Nissiotos), the religious life of young people of the Orthodox Church (D. Moraitis), the youth of the Russian emigration (J. Lagovsky), problems in the education of youth and Orthodox culture (W. Zenkowsky), the situation of youth in Bulgaria (G. S. Pacheff), the new programme for religious instruction in Greek primary schools (H. Alivisatos), the pedagogic problem apart from school (L. A. Zander), and youth and the Church (S. Zankov). All who are interested in the evolution of the Orthodox world and the part it plays in the great " Stockholm " family will want to read this volume, which can be obtained on application to the Y.M.C.A. Press, 10 Boulevard Montparnasse, Paris (Postal cheque account Paris 132995) or to the Universal Christian Council for Life and Work, 2 rue de Montchoisy, Geneva.

Life in Soviet Russia, issued monthly by the Russian Orthodox Theological Institute and the Russian S. C. M. in Emigration. The magazine consists entirely of translated clippings from the Soviet Press. The brief Editorial and all other notes of explanation, which are not from the Soviet Press, are printed in italics. Doubtless the émigré editors do not select passages which set the Soviet régime in its most attractive light. On the other hand all they do select is from Soviet sources. The balance is a good one, and the result most interesting. The translations are in excellent English. Single copies 6d., subscription price 5 shillings per annum (eleven issues) from the Rev. H. J. Fynes-Clinton, 145 S. Ermin's, Westminster, London.

" *Demain ?* ", bulletin published in Paris, aims at giving unbiassed information about international atheism and anti-religion in Soviet Russia. But it also studies religious movements in other countries, and the " new forces " which are working out the destiny of the world of tomorrow. The very important programme of this centre is defined as follows : " Atheism — militant, active and aggressive — in a spirit of heroism and enthusiasm which is prepared for any sacrifice, is endeavouring to build up a new world ". Those people who regard communism as a merely destructive force will be astonished to find, through these pages, that atheists are animated by a truly creative spirit.

There exist two editions of this Bulletin, one in French and one in English (price 15 French francs). Specimen copies may be obtained, or regular subscriptions sent in, to M. Klépinine, 132 avenue de Clamart, Issy-les-Moulineaux (Seine), France.

The Religious Foundations of Internationalism. — Norman Bentwich, published by George Allen & Unwin Ltd., London : price 10/6.

In this series of lectures the theme is the relations of the different religious systems of the world to the furtherance of world unity and peace, and the development of international law. The author deals in turn with the Pagan religions, Judaism, Christianity in its different phases, Islam, and the Indian and Far Eastern religions : and seeks to show how far their universalism has made for peace or war. For the advancement of the new international order, in which the Jewish people are to play an important part, he proposes a League of Religions to work parallel with the League of Nations and give that moral emphasis to the cause of peace which is apparently so lacking at the present day.

Ein Nazi entdeckt Frankreich (*A Nazi discovers France*), Eitel Wolf Dobert : published by Gotthelf Verlag, Bern-Leipzig 1932, price : 2.— RM., 174 p.

A young German member of the national-socialist (Hitler) party, obtains after a long period of unemployment a post of cow-herd in the French part of Switzerland. There he meets the founder of the order of the Knights of Peace. During travels through France in which he is helped by this Knight of Peace he comes into touch with representatives of all classes of French population and begins to understand and estimate this country which he formerly hated.

Dobert shows clearly by the young German's development how mutual acquaintance is absolutely necessary for a peaceful atmosphere between the peoples and how by this means the hate between a single German and a single Frenchman, often only aroused and stirred up by political parties, can be overcome.

His book makes it clear that German youth has to suffer morally as well as physically, but in spite of all does not lose faith in a new world.

" Kirchenbundesamt ", a dinner was given in their honour by Professor Deissmann, President of the Theologians Commission, and a reception by the President of the Federation of the Protestant Churches of Germany, Dr. Kapler, one of the four Presidents of the Universal Christian Council.

First of all the Committee noted with gratitude that, thanks to the important measures of economy and the serious financial efforts of the sections, the budget for the current year could be balanced. This allowed modest grants to be made to two of its Commissions and the fixing of a share of salary for the General Secretary, who serves jointly the Universal Christian Council and the World Alliance for International Friendship through the Churches. The contract with the Director of the Research Department was renewed, and the terms defined for the close collaboration which the Committee wishes to keep with Dr. Adolf Keller, who for so many years has given such tireless devotion to the movement and been its central figure. The Committee hopes to secure further important collaboration from the beginning of the next financial year (September 1933). The activities of the movement's Commissions were reviewed and approved as also the work and plans of the Research Department. The attention of the Committee members was specially called to the Study Week for theologians and economic experts, to take place at Rengsdorf, near Coblenz, from 8th to 15th of next March.

The most important point in the Agenda was to study the foundations of a closer collaboration between the different branches of the Oecumenical Movement and to prepare the stages of planned action for the Churches in face of the agonising problems of unemployment, the shaking of the economic and political structure, and the moral, social, ideological and spiritual disturbances which they cause at the present time.

In face of a world at one in its incertitude for the morrow, where each nation seems to seek its own safety only, distrustful of its neighbours, it is the part of the Church of Christ to make heard the united and powerful voice of its sons, in order to show the only way which can lead them out of the impasse where their pride, egoism and human rivalries have brought them — the way of repentance, concord and above all active obedience to the commandments of the living God. This action must take place at the same time in every land, in every Christian organisation, official or independent, whose raison d'être is the same Gospel and who are equally menaced by the pseudo-religions of materialistic nationalism and communism. Therefore, the Administrative Committee has directed certain of its members to continue the discussions entered upon with the leaders of the principal Christian and international organisations, with a view to coordinating the efforts which will be made in the course of the next years, both by a well defined plan with strongly formulated principles and by energetic measures, which are forced upon us in the face of the deficiencies of a world groping its way through the forest of self-interest and contradictory ideals.

From this time to the meeting of the Executive Committee of the Universal Christian Council at Novi Sad, September 9-12, it is to this task that the members of the Administrative Committee, who are to meet again in May, and more particularly its President, will give themselves. The Commissions, the regional and other specialised conferences will work in the same direction, and with the aid of the Research Department will endeavour to define in clear terms the special immediate tasks of the Universal Christian Council and of the Churches in bringing into the life of all, individuals and communities, the implications of the Gospel.

THE CHURCH AND THE PRESENT SOCIAL ORDER.

It is more imperative now than it ever was that the Churches be prepared, in the midst of the present changes in the social order, to show the way which will enable the Christian forces to develop in an effective manner. The International Study Conference of Basle referred to this in the declaration on " The Churches and the World Economic Crisis " [1] and, in view of the future organisation of economic life it made a statement to the effect that : " Just as we urge world-wide economic cooperation, so it seems to us that there should be, within each nation, similar cooperation between industry, individual enterprise, and all those in any way engaged in production. This cooperation should be inspired by the vision of the economic order as a living entity, and it is indispensable if industry is to fulfil its function in the service of mankind as completely as possible." This vision of the economic order as a living entity must be embodied in economic legislation and the whole structure of industrial life — this is the urgent appeal the Churches make to the leaders of state and industry. The Churches

1 Reprints of this Declaration are to be had from the Institute; per copy : 0.05; 25 copies 0.75; 100 copies 2.00 Swiss frs.

themselves have to face the task of collaboration in creating the necessary conditions by the education of public opinion and especially by the stirring of the public conscience.

How these tasks were to be dealt with in the Stockholm Movement — this was the main theme of the meeting of the Advisory Research Committee, which worked from October 28th to November 2nd, 1932. The recommendations and resolutions were approved by the Administrative Committee members of the Universal Christian Council at its meeting held at Chichester (England) in December.

The next Oecumenical Study Conference, which is to meet from March 8th to 15th, 1933, at Rengsdorf (Germany) will lay the foundations for this work, and a definite scheme has been drawn up covering the next few years. The Study Conference will be called on to discuss as its main subject : " The Church and the Problem of Social Order "; there will be a Theological and a Sociological Section which will concentrate their efforts on the discussions of present-day decisive problems whose solution is of the greatest significance if the Churches are to take joint and effective action. Theologians, sociologists and representatives of industry collaborate in these two sections.

Where must we look for the decisive criteria for a Christian criticism of the social order, and is there any God-given order for the social life of mankind which we can recognise and which will serve us as a guide ? That is the main question to be dealt with by the Theological Section. It might be put in this way : Natural Law and Order of Creation, a title which covers the very debatable questions which will come up and which are of great importance for the present theological discussion. The principal conceptions of the different creeds must be thoroughly studied and at the same time the possible points of contact and lines of agreement with a view to preparing the ground for a truly œcumenical collaboration of the Churches.

In the same way the Sociological Section will deal with the question of Foundations of a new social order. The reports and the discussion will be on the different conceptions of society implied in Marxism, Liberalism and the Organic School. The discussion will centre round questions on the aims and methods underlying social and economic reconstruction and the points of contact between the different sociological conceptions. The general discussion, which will be based on the results of the discussions in the two sections, will aim at clarifying the question of what specific contribution the Church has to offer to the solution of the social problem.

It is not possible to foresee exactly what new special problems and tasks will be the direct result of this Oecumenical Study Conference. In any case, if any later effective work is to be done, it will be imperative to study thoroughly and comprehensively the questions of Internationalism and Oecumenism, and for this reason the next Oecumenical Study Conference will deal with these two subjects. The crux of the problem lies in the question : How far does oecumenism (the peculiar conception of community and unity implied in the Christian revelation) legitimise and at the same time judge and limit all international co-operation ?

Alongside of the subject to be discussed by the Theological Section, the Sociological discussion would centre around Internationalism in the spheres of social politics and economics. The central point would be the attitude of the Churches to the questions of autarchy and world economic co-operation, and likewise a discussion of the general problem of international social politics, as it appears most clearly in the activities of the International Labour Office. The Research work of the Church can approach all these questions, all the more so as up to the present, in face of all abstract and illusionary internationalism, the starting points for a far-reaching discussion have always been sought for where all real conflicts actually start, or at any rate where their concrete causes appear, that is to say, within the individual State and within the national economic life. It is necessary to stress this in view of misunderstandings which have arisen in connection with the œcumenical work of Stockholm and in view of unjustifiable criticism which has been made.

The Oecumenical Study Conference of 1935 and 1936 will proceed with the work of 1933, and the main theme to be discussed by them will be the attitude of the Churches towards the following urgent economic problems. The theological discussion of 1935 will be devoted to the question of Industrial Ethics, while the Sociological Section will take up the question of Economic " Laws " and especially the application of industrial ethics in economics and their scope and extent, how far the necessary conditions for it have to be created.

The conclusions reached in that debate might serve as a basis for the theological discussions of 1936; it might deal with the problems of Vocational Ethics, while, on that basis, the sociological debate might turn on questions of Economic and Industrial Manage-

MENT [1] and go into the practical possibilities and results of vocational ethics. If the tasks resulting from this programme are carried out, then the Churches will be in a position to express definitely and effectively their attitude to some decisive questions of the present work of establishing the conditions necessary for a new order by a thorough and far-reaching educational work.

HOW THE CHURCHES CAN SERVE THE UNEMPLOYED

The short notes on the services rendered by the Churches to unemployment, which started in the last two issues of the " News Letter " led, not only to exchange of experiences of the various Churches and to a considerable advance in their particular services, but were also instrumental in making new contacts for the Research Department — central Church organs, individual workers' communities, employers' organisations, contractors' associations and magazines and reviews of standing, all asked for documentary information and individual requests came for special advice on definite subjects. In order to be able to carry on this work still more efficiently, the Research Department appeals once again for collaboration and support, for reports and for concrete evidence regarding the experiences of those engaged in this work.

We received continual enquiries concerning the experiences of GERMANY and other countries in the matter of VOLUNTARY WORK SERVICE. 1931 witnessed a gradual development of the voluntary labour system in Germany, and the number of workers — mainly young people — varied from 30 to 60,000. The number increased considerably in 1932, and reached its maximum with 280,000 voluntary workers, and of these 250,000 are employed in spite of its being winter. Voluntary Work Service in Germany is only allowed in connection with public utility schemes, such as improvement of the land, planning of settlements and allotments, local transport improvements and work in connection with public health. This work is carried on under the direction of public bodies or of such associations which work in the interest of the public.

These provisions and the special educational task which they result in offer particular possibilities to religious organisations and associations which have taken up this task in all its aspects. They have taken over a number of important pieces of work and have set up permanent bureaux of enquiry relative to voluntary service. Next to the State, municipal and rural authorities, the Evangelical and Catholic Churches, together with their federations and associations, play the most important part as collaborators in the work of supporting the Voluntary Work Service.

The possibilities and obligations arising out of this work have increased in proportion as arrangements have been made to set up groups of voluntary workers (Kameradschaften) employed in work camps. In this way the Labour Service has increased and strengthened the nucleus of the existing " cells of new community sentiment in times of hatred and set up centres of respect for the honest convictions of others ". This development has meant that ever-increasing demands are being made on the Churches, their congregations and affiliated bodies, because in the field of work, in particular, in which organisations and associations of all kinds, and political parties representing all shades of opinion are at grips, trying to gain the support of the worker, the Church is peculiarly fitted to intervene, in so far as she is the place in which the marked political antitheses may be met by a higher unity. In view of the difficult educational task, the question of leadership here assumes — more than in most spheres of social work — critical importance. In this way, for instance, it was found necessary to set up camps for the training of leaders, and something like 1,500 voluntary workers are expected to be in a position to take over camps in the coming Spring. In a number of districts, individual Churches have expressed their willingness to entrust specially suitable pastors with the care of work camps. Attempts of all kinds have further been made to apply the Labour Service to the demands of COLONISATION. The Labour Service, for instance, is being employed for the establishment of settlements; voluntary workers who have been engaged for more than twelve weeks on work which is of value to the public have been credited with a sum of Mk. 1.50 per head per day. These credits are entered in the German register of landed property and they hold good for a period of ten years. They can also be spent on the building of a private home or for taking over a colonisation house. An interesting survey of the work will be found in the publication by G. Stratenwerth : " Labour Service as a prevention of hopeless and aimless Existences for the Youth of Germany ", Bielefeld, 1932 [1].

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[1] Cp. The Churches and Present-day Economic Problems, Geneva 1932, p. 15 et seq., and especially p. 38 et seq.

[1] For further information cp. the special number (devoted to the Labour Service) of the monthly review on Adult Education, entitled : " Freie Volksbildung ", (Free Education for the People), published at Frankfurt/Oder, 1932, Nos. 7/8; same source for further relevant information.

THE CHURCHES AND THE ABOLITION OF FEE-CHARGING EMPLOYMENT AGENCIES

As has already been reported [1] the International Labour Office is drafting, for submission to the International Labour Conference this year, a Convention providing for the abolition of fee-charging Employment Agencies. The Churches are only too well aware of the abuses resulting from these employment bureaux, seeing that the employment agencies which they have themselves set up were established partly in order to remedy those abuses. The Churches welcome every measure which aims at protecting the moral and physical dangers which surround those seeking employment. They are bound, however, to raise grave objections to legislation which will make it impossible for them to work in this field and which provides no alternative. In most cases the Churches fill a gap which cannot be filled by the public agencies.

The important tasks still to be accomplished in this field will be realised if we consider that on an average only 1/5 to 1/4 of those seeking work passed through the public employment offices in Germany. If those are the figures for a country which has practically abolished fee-charging employment agencies, one quickly realises how much greater the tasks must be in other countries where conditions have not been thus regulated. In the present critical times, the Church Employment service works amongst very much wider circles than formerly, and it has proved its value and the need that exists for it. This is a case in which the Churches have to draw the attention to the limitations of the politico-social and international politico-social spheres and, while not neglecting their own work along these lines, they must support the work of others without being biassed by parties or groups.

In order to give the Churches the necessary bases for dealing with these problems the Research Department submitted to the Churches affiliated to the Universal Christian Council a short report on the international regulation under consideration, and by means of a questionnaire it asked for data concerning the employment agencies of religious bodies and associations. The Research Department is carrying out this enquiry with the collaboration of the International Federation for Inner Mission and Christian Social Work and also with other international Christian organisations whose headquarters are in Geneva.

[1] Cp. " News Letter " 1932. No. 7, page 8.

OPIUM AND NARCOTICS

In the preceding number of the " News Letter ", reference was made to an obstacle which had arisen unexpectedly in connection with the coming into force of the Geneva Convention of 1931 for the limitation of the use of narcotics. Reference was therein made to the proposal put forward by the Supervisory Committee of the League of Nations tending to refuse the means that would be required if the Convention was to come into force in 1933. This obstacle was overcome, however, and the Assembly of the League of Nations has granted the necessary amount. We may conclude that the steps taken by the international Christian organisations of Geneva have helped to bring about this solution [1].

Meanwhile the International Social Commission has appealed to the public by means of a circular signed, amongst others, by the President of the Universal Christian Council :

A Decisive Moment in the World Campaign against Narcotic Drugs.

" The International Social Commission of the Universal Christian Council for Life and Work (Stockholm Movement) in agreement with the Research Department of the International Missionary Council calls the attention of religious circles in all countries to the possibility of making an immediate effort to secure definite progress in the world-struggle against narcotic drugs. It demands that in each country urgent representations be made to the Government and that public action be set on foot with a view to making it possible for the International Convention of 1931 for limiting the Manufacture and regulating the Distribution of Narcotic Drugs to come into force in 1933, as intended. The ratifications of States must be deposited with the Secretariat of the League of Nations by April 13th, 1933, so that there is no time to be lost."

This appeal is accompanied by a short survey of the present position as regards ratifications. So far only the following countries had signed the Convention : the United States of North America, Persia, Peru, Sweden, Portugal, the Sudan, Nicaragua, Canada and India. Further, while the XIII. Assembly of the League of Nations was sitting, representatives of twenty Governments, among them the principal manufacturing countries, stated that their Governments would sign the Conven-

[1] Cp. " Social and Economic News ", issued by the Research Department of the International Missionary Council, Geneva, January 1933, p. 18.

tion. However, the entry into force of the Convention is not yet a certainty, and the Churches and religious circles in the various countries are therefore urged to do their utmost to obtain ratification. The Research Department is prepared, as heretofore, to provide the Churches with all the information they may desire and also with data concerning the special conditions and difficulties that may exist in their respective countries. At the same time attention is once more drawn to the Memorandum of the Research Department of the International Missionary Council [2].

THE CHURCHES AND THE STABILISATION OF EASTER

The League of Nations sent a request to the Churches asking them for their opinions on the proposals providing for the stabilisation of Easter, as decisions taken in the matter will largely depend on the attitude adopted by the Churches. This request was also forwarded at the end of last year to the President of the Universal Christian Council, and the latter was asked at the same time to forward the request to the Churches affiliated to the Universal Christian Council and to submit their replies to the League of Nations before the end of March 1933.

In accordance with the resolutions of the Universal Christian Council, the Research Department has carried out an enquiry into the problem of calendar reform and stabilisation of Easter, and in this connection it has submitted a memorandum to the Churches concerning questions which would have special bearing on their decisions. At the same time a questionnaire was sent to the Churches asking for their views on the stabilisation of Easter. The proposal is that Easter shall be fixed to fall on the Sunday following the second Saturday in April, with a view to eliminating the considerable fluctuations at present existing, and the many difficulties which arise from those fluctuations in connection with social and economic life, in schools and Churches, in matters of jurisdiction and administration. Not only in social and economic circles, but also amongst the people in nearly all the countries concerned, there has been a very considerable expression of opinion in favour of stabilisation. The Churches have already on former occasions stated that they had no objection to raise on grounds of dogma, provided that all the Christian Churches were prepared to accept the stabilisation. Replies to the questionnaire sent out to the Churches belonging to the Universal Christian Council are being collated by the Research Department and a comprehensive report is being compiled and will be submitted to the League of Nations before the end of March 1933.

2 " Missions and the Opium and Narcotics Problem ", June 1932, 25 pages. Price : frs. 0.30., obtainable from the Institute.

WORLD ALLIANCE

MESSAGE FROM THE PRESIDENT OF THE ALLIANCE THE RIGHT HONOURABLE LORD DICKINSON, K. B. E.

At the time of going to press the President of the Alliance has sent an historical statement which unfortunately space does not allow us to print in full but of which we quote the concluding paragraphs :-

" The members of the World Alliance should realise that what is required now is action, vigorous action, Christian action; action against all that makes for strife or divides men or nations; action that will teach the world to cultivate forbearance and to seek for unity against the disruptive forces of unreasoning nationalism.

Such action is of urgent importance, for these forces are threatening the peace of the world as markedly as they did before the cataclysm of 1914. Moreover, on this occasion, they are re-enforced by economic and social disturbances far more dangerous than those which existed twenty years ago. Chaos in commerce and industry, labour disputes, lack of means whereby to gain a livelihood — all these and other troubles disturb the world and make men desperate. There is only one way to meet the storm; by steady reliance upon the word of God and the all-embracing power of the gospel of love. When Christians can make their fellow men realise this truth, and accept it as the basis of their national and international life, peace will come into sight. It was to achieve this result that the World Alliance was created and I venture to appeal to all its members to help us now to make it justify its creation."

DICKINSON.

EXECUTIVE COMMITTEE

The Executive Committee, complete with the exception of Professor Mihalcescu who was held up by inclement weather in his own country, met at Berlin on January 30th and 31st and February 1st. A meeting of the Secretaries took place immediately before and after the Executive sessions. Bishop Ammundsen and afterwards Lord Dickinson presided and there were present : Bishop Bursche, Poland, Dr. Karlstrőm, Sweden, Dr. Wissing, Holland and the Secretaries Dr. Atkinson, United States, Dr. Drummond, England, M. Henriod, Geneva, M. Jézéquel, Paris and Professor Siegmund-Schultze, Berlin.

After an exchange of views on the present world situation and the dangers of all kinds which exist, the Committee received the report of the Finance Committee and made certain retrenchments in the budget for the current year, retrenchments which were necessary by reason of the diminution of probable resources. The Committee expressed to the Church Peace Union, which itself is experiencing hard times, its acknowledgment of the allocation for 1933.

In the light of events, the Committee decided to continue with heart and soul the tasks which are laid upon it, in collaboration with the other ecumenic movements, which, as well as the Alliance, are passing through difficult times. It has taken note of the efforts made in several countries and in particular in Sweden, Holland, Great Britain, France, Switzerland and others and it rejoices in the support which the ecclesiastical authorities in various countries give to it.

The plans for collaboration with the Stockholm movement were approved, these being the constitution of a common Youth Commission, the joint holding of youth conferences, one of which will take place next September, an inter-Balkan conference of the Orthodox Churches at Bucarest next May and the publication of a joint News Letter. The Committee also sanctioned the decision to divide the services of the General Secretary with the Universal Christian Council for Life and Work from January 1st. 1933.

Plans for two Regional Conferences were approved; that of the Baltic countries which will probably be held at Dorpat in June and that of Bucarest, above-mentioned, from May 15th to 19th. A third Regional Conference will probably be held in the South of Norway between the Norwegians and the Danes, following the decision of the International Court of Justice on the question of Greenland.

A visit of representatives of the Polish churches took place at Berlin on the occasion of the meeting of the Executive. A Franco-German meeting is in view for the month of June at Bale.

The Committee studied with care the preparations for the meeting of the Management Committee which will be held at Sofia from September 17th to 22nd and which will be preceded by a meeting of the Executive Committee. The meetings of the Management Committee will be opened by the Chairman, Bishop Ammundsen, speaking on " The world situation and the demands made upon the Christian Churches ". The responses of the National Councils to memoranda presented last September on the Revision of Treaties and on the employment of a police force by the League of Nations will form the basis of two reports, which will be presented and discussed by the Committee, as well as a report on the question of Disarmament. The permanent Commissions — Minorities, Youth, Education and Publications (Literature) will then have occasion to meet and present their plans of activity. The Management Committee will decide on the main lines of the programme for the next meeting of the International Council which is to be held in 1934 at Budapest.

The members of the Executive had the pleasure of meeting leaders and friends of the Alliance in Germany and of strengthening the bonds which unite and must always unite Christians and Churches divided by distrust and difficulties of all kinds. The coincidence of the election of Adolf Hitler as Chancellor of the Reich and the meeting of the Executive revealed once more to its leaders the great difficulties of the country of which they were the guests and the frailty of the plans which men make. These plans must be inspired by the faith which can remove mountains and the misunderstandings and the humanly insoluble problems of the present hour handed over to Him from whom the Churches await a response to their aspirations and their anguish in face of suffering.

HERE AND THERE

The twentieth meeting of the British Council was held in London on December 7th and 8th. A large number of members attended and a variety of important subjects were discussed including Military Sanctions

and the Revision of Treaties, on both of which lively discussions took place. A debate also took place on the relation between the World Alliance nationally and the Christian Social Council and internationally with the Life and Work (Stockholm) movement. Co-operation has been begun in work, but closer co-operation is not only desirable but necessary. M. Henriod spoke of the co-operation already in practice at last summer's youth conference at Gland and in Sweden where an "Oecumenical" Council has been formed, fully representative of the Swedish National Church and the Free Church, to embrace the three movements of the World Alliance, Life and Work and Faith and Order. There was general agreement that the two organisations should be kept in closer touch with each other. Before it adjourned the Council passed a resolution expressing its gratitude for the Lytton Report on Manchuria and its satisfaction that through the intervention of the League of Nations there was hope of a friendly settlement on the basis of the principles set out in the Report through the essential methods of reconciliation. Advantage was taken of the presence of Monsieur Henriod to introduce him to a large evening meeting of leaders of Youth Groups connected with the London Churches.

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We have received a statement from the President of the Norwegian Council expressing his anxiety as to the risks of war at the present time and reaffirming his strong belief that God is working in secret and is leading all towards His Kingdom and that the present universal need and trouble can effect a great change in bringing about sympathy and co-operation between the nations.

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We have received through our Canadian Council the Report of the General Council of the United Church of Canada on International Peace and Disarmament which the Council requested to be read in all the congregations of the United Church on the Sunday preceding the Day of Remembrance. The Council stated its belief that a great menace to world peace would be removed by the immediate abolition of the private manufacture of armaments; emphasized the necessity for the representatives of the nations at the Disarmament Conference to use all means to secure an immediate first instalment of reduction of armaments by at least one quarter of their present expenditure thereon; pressed for the development, through the League of Nations, of a new spirit and technique of international relations and called upon the people of the United Church to give themselves to earnest and steadfast prayer to God, that He may turn men's minds to thoughts and ways of goodwill and peace.

⁂

The seventeenth annual meeting of the American Council of the World Alliance took place at New York on November 10th to 12th 1932. The gathering brought into a common fellowship representative citizens to examine national world conditions and explore the paths that lead to International Goodwill and World Peace through Religion. The Message of the Conference re-affirmed its confidence in the Pact of Paris, stressed the necessity that the Pact should be supplemented by an international agreement and suitable legislation facilitating the calling of international conferences in case a violation of its provision is threatened; urged that the signatories to the Pact agree not to permit the shipment from their boundaries of munitions or essential materials of war, or to allow the extension of credit for their purchase, to any nation violating the Pact; reiterated its belief that as long as the nations arm and prepare for war, wars will be inevitable and believes that the manufacture, sale and transport of arms and munitions should be taken out of the hands of private individuals and carried on only by government agencies under international control. The Message heartily supported the efforts of the American nation to co-operate more closely with the League of Nations and urged the further study of ways and means by which the United States may become a full member of the League and that action may be taken to complete the adhesion of the United States Government to the Permanent Court of International Justice at the Hague. The Message deplored any tendency towards militarism in education and urged the high schools and colleges to offer courses on the causes of war and on the methods of international co-operation towards peace and finally called upon the Churches and the religious leaders to help in the programmes of education and propaganda to spread the effort for a warless world and to educate men and women to approach all international questions from the standpoint of goodwill.

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We hear from the Council in China that a Standing Committee has been set up to give

more detailed attention to some aspects of the work. A special number of the Chinese Bulletin was issued in December which went to 10,000 people and the first Sunday in the New Year was observed as Peace Sunday in the Chinese churches.

Two delegates from China visited the Japanese Christian Council and brought back interesting reports of their experiences.

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The DANISH COUNCIL of the Alliance has recently been reorganised and is now open for membership to any interested person. A good deal of the work during the past year has been directed to recruiting new members and subscribers to the quadrennial Scandinavian review " Kristeligt Faellesskab " (Christian Fellowship). The Committee are also endeavouring to get some ministers to take up work as field secretaries.

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The Swedish government represented by the Prime Minister, the Minister for Foreign Affairs and the Minister without portfolio Unden received on Tuesday, January 3rd the SWEDISH OECUMENICAL SECTION which, headed by its President, the Archbishop Eidem, presented a resolution on the question of disarmament.

This resolution expressed the anxiety of the Section with regard to the critical situation of the Disarmament Conference. The peoples are longing for disarmament, otherwise the conference could not have been called together. The governments and the delegates are responsible that the oft-expressed wishes of the peoples for peace and disarmament should be fulfilled. In spite of all the discussions, the first period was closed in July without any result. To prevent the conference going in the direction proposed by Germany, viz equality in armaments, all nations must work together for general disarmament as fixed in the Peace Treaty. The neutral states have the special duty to take care that these paragraphs of the treaty are fulfilled by all the other States as well as by Germany. The Swedish Oecumenical Section begs to ask its government to do all it possibly can to bring the Conference to a successful conclusion. The Prime Minister promised to do all he could as he was convinced that he had the whole people behind him.

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The HUNGARIAN COUNCIL at a recent representative meeting has passed a resolution on the question of disarmament, but the text of this is not yet to hand.

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The plenary session of the FRENCH COMMITTEE will be held shortly in Paris. The following questions will be discussed :-

1. The challenge of the Christian conscience in face of the private commerce in arms and munitions of war.

2. State service for conscientious objectors.

3. Study of the motion on Disarmament adopted by the Management Committee at Geneva in August 1932.

4. Study of the Norwegian memorandum " The League of Nations and Military Forces ".

5. Study of the Austrian memorandum on the Revision of Treaties examined from a Christian point of view.

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The GERMAN COUNCIL reports that it has sent delegates during the past year to the youth conferences in Westerburg, Cernohorské Kupele, St. Leonard's and Gland. The delegates were grateful for the experiences there and for the personal contacts made there.

On account of the difficult financial situation in Germany it has not been possible to hold the usual annual meeting of the Council, but groups have met in town and country and themes for discussion have been circulated to groups and their members. These included the following subjects : " Our attitude to the non-Christian religions "; " The attitude of a Christian towards the problem of race and nationalism ", " The social gospel ".

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The Synod of the Zurich Church, Switzerland met on November 29th and 30th when Pastor Lejeune presented a motion which protested against the manufacture and sale of arms and munitions by Switzerland to foreign countries. This motion was adopted unanimously. By this traffic in arms neutrality is violated. Missionary work is hampered also by the furnishing of arms to coloured peoples by Christian countries.

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The Student Christian Movement is one of the most alive forces which make to-day for the coming of the Kingdom of Christ and of His peace and goodwill on earth. True to its

name, it moves. Its force and movement were very noticeable in its QUADRENNIAL INTERNATIONAL AND MISSIONARY CONFERENCE HELD IN EDINBURGH in the first week of the New Year. Its international character was manifest not only in the programme, but in the hundred and fifty student visitors who came from thirty lands. A full report of the Conference has been published by the Student Christian Movement Press at half a crown entitled " The Christian Faith of today " and should be read. But two impressions may here be given. There was a challenging note in all the speeches, whether they dealt with the Christian faith and communism, with the difficulties of India and the Far East or with industry and unemployment. For all the problems which these words suggest there was an assured confidence and conviction that a solution could be found in a full acceptance and following of Christ and His teaching. The younger generation are pointing out the only way. Secondly, the power of the Conference was revealed each morning in St. Giles' Cathedral, when for half an hour eighteen hundred students met to wait upon God and to receive this message. The potentiality of that prayer time gave hope for the coming of a new order of things in the world.

The World Alliance was represented at the conference by Rev. H. W. Fox, M. Henriod and Mlle. Rivière.

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It is planned to hold another Anglo-French YOUTH CONFERENCE from April 18th to 22nd at Luneray, Near Dieppe when a religious, a social and an international subject will be discussed, and there will be plenty of opportunity for social intercourse.

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We hear from the BELGIAN COUNCIL that the Council has adopted the first paragraph of the resolution of the Management Committee on Traffic in Arms and has transmitted it to the Prime Minister. This paragraph runs as follows :-

" The Management Committee of the World Alliance for International Friendship through the Churches having learned with grave concern that munitions of war had been supplied to nations engaged in active hostilities, protests strongly against the export of munitions to any country which, being a member of the League of Nations, has resorted to the use of arms before submitting the matter in dispute to the arbitration of the League, in acordance with the Covenant of the League."

⁂

A league of prayer has been formed at Lausanne under the name " Les Pionniers " for the rapprochement of the Churches. To join it is only necessary to agree to the following :

" I pledge before God and according to His holy will to pray with fervour for the rapprochement of the Churches and to enter into spiritual communion with all those who make this the foundation of their faith and life.

" I pledge, moreover, to treat my brothers, to whatever Church or confession they may belong, with candour and all brotherhood and to show to them the same respect that I expect from them."

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The celebration of Peace Sunday was observed in all the Evangelical Churches of Italy and a circular letter drawn up by the President of the ITALIAN COUNCIL was published in all newspapers.

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We have received a request for prayers suitable for services for peace. Can any of our readers supply us with these in English, French or German ?

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PRAYER

O Christ, who hast taught us that we are members of one another and that no man or country lives or dies unto himself, help us to be ministers of reconciliation in thought, word and deed, and faithful members of the beloved Community of Christ, that the Kingdom may go forward on earth and that God in all things may be glorified. Amen.

FRANCE AND PEACE

" Le Petit Journal " of Paris on December 4, 1932 described an interview which had been accorded to its representative by Pastor Marc Boegner, President of the Federation of French Protestant Churches, of which we give the main points.

" French Protestants are unanimous in their steadfast devotion to the cause of international peace. It is true that on the means to be employed to establish this peace on durable foundations they are not all agreed. For instance, it is unquestionable that a certain number of them have been seriously apprehensive both before and since the opening of the Disarmament Conference. The majority, however, have great hopes of the efforts that are being made towards decisive progress in the problems of peace.

Without doubt great disappointment has been felt in recent months among those Protestants who had expected from the Geneva Conference a too rapid solution of the great and formidable problems which it has to study. On the other hand many of us feel that up till now the Conference has spent much of its energy in the examination of technical questions. It seems to us, now that war has been outlawed by more than 50 nations, that too much attention has been paid at Geneva to deciding with what weapons it shall be permissible to wage it. Because we profoundly desire peace for all the nations we think that first of all the inevitable conclusions should have been drawn from the Briand-Kellogg Pact — by, for instance, a declaration so precise as to leave no room for ambiguity — that henceforward no nation signatory of the pact, in the case of any breach thereof, may take refuge in a profit-making neutrality.

I feel myself at one with the majority of my co-religionists in saying that the moral and material position of our country lays upon us the duty of avoiding a negative attitude to the great problems of peace and of taking the initiative in persuading other nations to work for the establishment of security for all, a return to mutual confidence and the creation of an international atmosphere in which a solution of the disarmament problem may more easily be found.

Those among French Protestants who by their individual or collective efforts are glad to support the action of the Government in the direction I have indicated do not desire that their Churches should take any political action; their task is primarily religious and spiritual. Moreover, because they base their teaching on the Gospel of Christ, they are not tempted to suppose that any political measures or international agreements, however just, can finally abolish conflicts and wars. These have a much deeper cause at heart. Man will not cease to war with man until he can be brought by the influence of the Gospel to know and to be willing to see man as his brother. To give him this knowledge and inspire him with this will — this is the fundamental task which our Churches have to accomplish.

In order that the Geneva Conference may remove the misgiving and fulfil the hopes that it has called into being the Governments must resolve to work together in sincerity. We breathe an atmosphere filled with hypocrisy and falsehood. The Disarmament Conference will certainly fail if unfortunately any one of its members has any other object than that of co-operating loyally in the effective organisation of peace or if, while professing peaceful intentions, any nation refuses to assume the collective responsibilities which such an organisation implies....

It is true that the delegates at Geneva are surrounded with great hopes which represent the ardent aspirations of millions of men towards a peace which shall be more than a truce between wars. But these hopes are mingled with deep misgivings which are aroused in many minds by the prospect of a world in which respect for contracts is faltering, in which tariff walls are increasing, in which individual interests refuse to submit to the common interest, and in which, alas ! everyone is talking of the possibility of another war...

Finally, I believe that all those who are working for world peace should realise that this gigantic problem is not merely political, economic or social; it is, above all, moral and spiritual. By neglecting the moral and spiritual aspect of peace the most generous efforts run the risk of losing themselves in words. What the nations need is not dreams or theories; but deliverance — salvation ! "

CONSCIENTIOUS OBJECTION IN FRANCE

Jacques Martin, until recently a local Secretary of the French Student Christian Movement, has refused, for conscientious reasons, to fulfil a period of military service in accordance with the law. As a result he has been condemned to a year's imprisonment — the maximum penalty — by the military tribunal of Paris.

This has been the occasion for heart-searching in Protestant circles in France. Certain outstanding personalities in Protestantism have testified to the high character of Martin. Even if we oppose conscientious objection as a system we cannot help respecting and admiring a man like Jacques Martin, who stresses first and foremost the necessity of obeying the voice of his Christian conscience.

The trial has had wide repercussions in Protestant circles in France. On the whole, the religious press, while expressing its admiration of Martin's moral character, and of the purely Christian motives for his refusal, has contested the validity of this attitude of radical non-violence. Many periodicals, however, have admitted that the time has come for such legislative measures as exist already in a number of countries, which give opportunity to conscientious objectors to choose civil instead of military service.

(Extract from " Student World Chronicle ", January, 1933.)

YOUTH WORK OF THE BRITISH COUNCIL

Advantage was taken of the presence of Monsieur Henriod in London for the British Council meetings in December to arrange an evening when the members of its Youth Committee and other young people could have the opportunity of meeting him. About sixty were present, most of whom had previously taken part in one of the Conferences, International Holiday Houses, Walking Tours and other youth activities.

In planning for the future expansion of their work the Youth Committee in London have felt that the time has come to define a little more exactly their ideals and to suggest definite and positive activities which can be undertaken by individuals or youth groups in the Churches. They have set out their ideas in the form of a leaflet entitled "The International Fellowship of Youth", which opens with what is described as "The Fellowship Way", a way of life which they are themselves determined to follow :-

The Fellowship Way.

As those who believe that the settlement of international disputes by war is contrary to the mind of Christ and that His way of peace for the world is the way of friendship and conciliation :

(a) We will make friends with members of other nations both in this country and abroad through links which we will definitely seek;

(b) We will endeavour to understand the religious, economic and political aims and aspirations of our own and other nations and refrain from hasty judgments;

(c) We will oppose and seek to correct all false statements made and false impressions created about other countries;

(d) We will seek daily the fellowship of the Holy Spirit as our inspiration for a life of friendship with all our fellow men."

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The pages of the leaflet describe in further detail the aims and activities of those who are trying to follow this way of fellowship through seeking contacts with those in other countries, through a real endeavour to understand the aspirations of other peoples, through reliance upon the truth, and through the daily practice of prayer. The leaflet is being widely circulated and in order that leaders of youth groups in the Churches may be better equipped for their work a syllabus has been drawn up as a basis for a series of six group discussions.

The Youth Committee lays great stress upon the importance of personal international contacts and it is felt that there is abundant work for young people either individually or in groups to make efforts to discover those from other countries living in their own neighbourhood and invite them into the fellowship of their home life, to social evenings or United Services.

Young people are being encouraged to regard a holiday abroad as a great opportunity, not only for seeing interesting places, but also, if rightly planned, for friendship with the people of the country visited and for sharing in their normal life. Friends of the World Alliance can help in this.

Plans are now being made for visitors to England during the summer. The two International Holiday Houses at Westcliff and St. Leonards will again be held, where young people are accommodated in private schools for a fortnight at a cost of 30 shillings per week. Half a dozen Church congregations in the London area are anxious to entertain small parties from other countries for a fortnight, hospitality (bed and breakfast) being provided and arrangements made for excursions and for social evenings on Church premises. The Youth Committee are anxious to receive the names of those who would like to take part in these.

For the success of these contact-schemes the co-operation of friends in other countries is needed. The Secretaries of the National Councils could render most valuable assistance :

1. By sending to the British Council names and addresses of ministers whom they think likely to be interested. Details will then be sent so that ministers may make these known to their young people.

2. By asking ministers in their countries to send in the names of any members of their congregations coming to reside in England.

All communications should be addressed to The Youth Committee, British Council of the World Alliance, Effingham House, Arundel Street, London, W.C. 2.

FOR THE CHILDREN

The Italian Council has published this year a little book entitled "True Story" ("Storia Vera") for the children. The book can be obtained from Dr. Cesare Gay presso l'Albergo Economico dell' A. C. D. G. di Firenze, Via Centostelle 78, price per copy Lira 0.50, 20 copies Lira 6, 50 copies Lira 12, 100 copies Lira 20.

GENERAL NEWS ITEMS

AN ANNIVERSARY OF SIGNIFICANCE IN GENEVA.

On February 6th, 1932, at the opening of the Disarmament Conference public opinion expressed itself before the Conference in what has been called the day of petitions. On February 6th, 1933, the Consultative Group of all the organisations concerned arranged for a luncheon offered to Mr. Henderson and presented him with the following declaration :

A whole year has elapsed since the Disarmament Conference opened on February 2nd, 1932. No binding decision has been taken to reduce or even to limit armaments beyond the period of an inadequate Arms Truce. In the organisations we represent, millions of men and women are bitterly disappointed at this delay with its consequent frustration of legitimate hopes.

We realise that circumstances have been unfavourable. Effective disarmament is obviously imperilled by such use of arms for national ends as has been witnessed all through this critical year, in the Far East and in South America. In these circumstances it is all the more remarkable that the conceptions of what the Conference might and should achieve have steadily progressed under the pressure of opinion and the strength in logic of the case for disarmament. As illustration of this fact we note :

1) the phrase 'substantial reduction', once resisted but now subscribed to, means not ten per cent, nor yet twenty per cent, but thirty-three and a third per cent as measured by President Hoover's Plan, supported in principle by some thirty governments;

2) the palpable inadequacy of the draft Convention in dealing with existing contractual rights and obligations, has given place to an agreement as regards 'equality of status' which, though difficult of application, has removed an insuperable barrier to progress.

3) the agreed principle of 'qualitative disarmament', whereby the power of defence would be strengthened vis-à-vis the power of attack, offers a well conceived line of advance — supported by the organised peace forces of the world — to the twin goals of Security and Equality;

4) nations formerly unwilling to submit to international supervision of armaments and traffic in arms, have recognised that, in the interests of all, such self-limitation of the sovereignty of each is indispensable;

5) a new attitude on the part of nations outside the League to the necessity of 'consultation' in face of common danger, with inevitable implications in the sphere of common action, opens the way to effective co-operation between signatories of Covenant and Pact;

6) lastly, the principle that all partial and sectional attempts to regulate armaments must be integrated in a single comprehensive agreement is now generally accepted.

In our view sufficient diplomatic and technical preparations have now been carried through. Success must not be endangered by the injection of further political problems into the debate.

It now remains to agree with all speed upon the terms of a Convention which will provide:

a) for substantial immediate reductions evident to all the world, of existing manpower and material;

b) for an effective limitation with supervision which together will provide a solid basis for universal application.

In presenting you, Mr. President, with this brief corporate statement of our views, we feel assured that you sympathize with our desire for quick and definite results, which would provide the peace forces of the world with a base of operations for pressing towards the final goal of total disarmament.

Before a crowded audience, Mr. Arthur Henderson answered in a clear and courageous speech. After recognising frankly that further delay would prove very dangerous and reminding his hearers of the numerous difficulties which the Conference had had to face, Mr. Henderson declared that the Conference had now reached its most critical stage. The Conference had accumulated a vast store of material on every aspect of its problem. It needed now to be coordinated into a comprehensive and practical convention. Each delegation must be ready to see its own true interest in the success of the Conference as a whole, and they can rely upon the public opinion of their countries to support them. " I know, said Mr. Henderson, that the views you have expressed are those of the great majority of public opinion everywhere ". The purpose of the Conference is not to camouflage a return to the old system of rival alliances under which mankind suffered before the war. It has play its part in the long and difficult process of creating a new order in international affairs.

In the next few weeks the Disarmament Conference would decide whether that new system should succeed or fail. For this three conditions are necessary : 1) to revive the belief in the sanctity of the Covenant and the Pact of Paris and to restore the mutual trust between governments which would result from that belief. 2) draw up a convention that would make both governments and peoples understand that the League is a living Institution, a real guarantee for international peace : establish the majesty of international peace. 3) effect substantial immediate reductions visible to all the world in existing man power and material.

The Conference needed foremost a spirit of faith and courage equal to the opportunity and challenge they had before them.

HYMN FOR PEACE

Out of the darkness a dream has arisen,
Sung of by prophets and sought for by seers,
Cradled in mother-hearts all through the ages,
Cherished by war-weary souls down the years.

Out of the darkness a hope has been kindled,
Out of the silence a song has been heard,
Sacredly guarded 'mid tumult of battle,
Poignant and clear as the note of a bird.

War has exacted the flower of our manhood,
Widowed our daughters and slaughtered our [sons,
Beautiful souls have been laid on its altars,
Glorious bodies made fodder for guns.

Peace ! shall it be but a dream and a vision
Prayed for and worked for but never [achieved ?
War ! shall it always be madly triumphant
Leaving its crippled and blind and deceived ?

Out of the darkness we follow the gleaming;
Love is our banner, the spirit our sword;
God of all nations, we take up the challenge —
Peace for the world in the name of the Lord !

Ivy Marks.

CONCORD OR CONFLICT

A Message for the Nations
issued to the Churches
by the English Christian Social Council.

The desire for Peace and the danger of war. The Christian Social Council desires to call the attention of the Churches to the ultimate causes of the present dangerous conditions of Europe. There is more understanding and links among nations than ever before, but this very inter-dependence reveals deep-seated conflicts, and preparations for war continue. It is the specific task of the Christian Church to work towards the fulfilment of the desire for Peace. Among nations many of the aims and sentiments which run counter to Peace centre round the sentiment of nationalism which can only be dealt with effectively by removing the grievances from which the nations are suffering. The nationalistic sentiment is a conglomeration of group interests — to-day mainly economic ones. Nationalism is the crystallisation of emotions, raised by these interests, into corporate sentiment which becomes operative when threatened by other groups. The failure to reckon with the component forces of nationalism has led to the present paradox of a growing peace sentiment and a growing danger of war.

The Christian approach to the problem. Constructive peace work must be begun by illuminating the causes of human ills at their roots and redeeming them there. Strife among nations is the final product of internal disorders; even before preventing external conflicts, the internal disorder should be dealt with. For example, since war can satisfy certain heroic social and spiritual impulses which conditions of peace have often failed to do, a "' moral equivalent of war " should be substituted in pacific social living to meet these demands. The task of the Churches is to guide the spiritual, social and economic life of the world into courses which do not habitually give rise to situations provocative of war.

The Church and international politics. In the international field at the present time the peace of the world is threatened by certain ideas of political expansion as found in Italy in Europe and Japan in the Far East, by the danger arising from a sense of injury and inferiority as felt in Germany, Hungary and Bulgaria and certain of the minority States, and by the fear of losing security — most obvious in France and her allies. One of the main contributory factors to all kinds of dangerous nationalism is the economic deadlock. The three main factors set out above with the contributory economic one make clear the danger of attempting to revise the existing relation of power in the world by international politics alone. It is to the Churches, therefore, to make their primary contribution by bringing about a spiritual and social regeneration which will remove the human passions and economic conditions making the political relationship of people aggressive.

The Church and Economic War. The forms of economic organisation common to all industrialist nations tend directly and indirectly to create war by setting nations in opposition to each other in matters that are vital for their well-being, and fostering misery and despair. The struggle for the markets of the world so that there may be a growing volume of exports relative to import leads to competitive strife. Failure to remedy the lack of purchasing power at home is the cause of this struggle. The Christian Social Council has therefore called attention to current proposals which seek to avoid both these provocative evils. It is the Churches' duty to strengthen human virtue but at the same time to remove the strain which comes when elementary needs impel men towards war.

A plea for the Churches' attention. The Christian Social Council continues to insist that the way to peace is to find constructive ways for men to achieve valid aims which they now mistakenly think to be only attainable by rivalry and war, and calls upon all Christians to work for a Christian world order as the most effective means of promoting World Peace.

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The Swedish Oecumenical Section, representing the three oecumenical movements of the World Alliance, Life and Work and Faith and Order, have just chosen a new President. He is the new Archbishop of Upsala, Dr. Erling Eidem, the Vice-Presidents are Professor K. B. Westman and Dr. Axel Andersson, the President of the largest Swedish Free Church organisation and the new Secretary is Pastor Nils Karstrőm, who was Archbishop Sőderblom's Secretary for five years. The Treasurer is Oberpastor A. O. T. Hellerström, formerly pastor of the Swedish Legation in London.

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The Swedish Oecumenical Association will hold its first annual meeting on February 24th to 26th when some prominent Church authorities will speak. Amongst other problems the propaganda of the godless-movement will be dealt with in conferences and discussions. On January 10th and 11th a small conference between representatives of the different Swedish church associations took place in Sigtuna.

THE WORLD ECONOMIC CONFERENCE OF 1933.

The Preparatory Committee of Experts for the World Economic Conference, at its last meeting held in Geneva, emphasised the widespread distress and the enormous extent of the world economic crisis. Thirty millions are unemployed, and this means that, with their families, some seventy to eighty millions are immediately affected by unemployment. Wholesale prices have dropped by more than 30 per cent. and nevertheless stocks of agricultural produce and other raw material are increasing simultaneously the world over; international exchange of goods has fallen to a minimum; the total value of the world trade has been reduced by nearly 70 per cent., as compared to 1929, and instead of cooperation we see signs of economic warfare all over the world.

The World Economic Conference will have to deal with three main problems : with the consolidation of world debts, with the stabilisation of the currency, and with the reduction of commercial barriers. The roads leading to the solutions are clear enough, but, in the opinion of the President of the Committee of Experts, there is no time to be lost. Governments will have at last to take the initiative if the road to an economic revival is to remain open. Obstacles in the way of a solution will be found, in the first place, in the political sphere in its widest sense.

All this serves to confirm the findings and the solutions proposed by the Basle Oecumenical Study Conference [1], and in view of the great gravity of the world position, the Churches have to face the task of bringing pressure to bear to create an enlightened public opinion, a public opinion which will facilitate in the individual countries the carrying out of preparatory work, the discovery of the right road and following along it. In the statement made recently by the Council of Christian Ministers on Social Questions, composed of distinguished English Church leaders, the convening of a World Economic Conference was emphatically welcomed as representing the recognition of the truth that no one country could solve its problems independently of the others. The declaration further refers to the necessity of creating a new mentality, a new structure in economic, financial and political thought and action.

The Churches must once more appeal to statesmen and leaders of industry and urge them to take practical and decisive steps; for every further day of economic disintegration increases the suffering of untold millions of men and augments the danger of distress and despair resulting in complete chaos in some part of the world.

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1 Cp. Report of the Study Conference " The Churches and the World Economic Crisis ", Geneva 1932. Price 1d each, 50 copies 1/-.

THE CAMPAIGN TO REDUCE UNEMPLOYMENT BY REDUCTION OF HOURS OF WORK.

While the preparatory work for the World Economic Conference was being carried on by the League of Nations, the International Labour Office was making an attempt to induce a decisive move in the direction of a reduction of unemployment by the establishment of a 40-hours' working week, to be based on an international labour convention. Undoubtedly, really effective measures to overcome the world crisis will have to be carried out by world-wide *economic* cooperation; nevertheless it is impossible to close one's eyes to the gravity underlying the study carried out by the International Labour Office and their proposals testify to a demand that really effective steps be taken in order to reduce unemployment. Even the opposing views which were expressed in the speeches of the experts at Geneva should not prevent the Churches from making an urgent appeal to leaders in the State, to leaders in finance and industry, to leave nothing undone, so that really effective measures may be applied in the campaign against unemployment. In connection with this action the Council of Christian Ministers on Social Questions composed of English Church leaders warns very definitely against considering the mere reintroduction of the former state of things and of former conditions of labour as satisfactory or even possible, and it exhorts statesmen and scientists, leaders of political, commercial and industrial groups to recognise the necessity of finding new forms of distribution of labour and that this problem must be tackled without loss of time.

The next International Labour Conference, to be held June 1933, is to deal with this whole problem with a view to finding the way to draw up an effective international convention as a first step in dealing with these tasks.

DISTRESS IN RUSSIA.

Real cries of despair come from Russia from those whose families are starving. Thousands of requests arrive at all the relief offices connected with the European Central Office for Inter-Church Aid. The European Central Office receives by each post fifty to a hundred of these distressing letters. The Universal Christian Council for Life and Work has already expressed its deep sympathy for the Russian Christians in their misery. Following an agreement with the Russian authorities, the European Central Office and the relief societies connected with it are able by legal means to give help by sending money and parcels to Russia. The answers received show that such help gives very satisfactory results.

PUBLICATIONS

1. **News letter,** of the activities of the Universal Christian Council and the World Alliance for International Friendship through the Churches, published quarterly in English, French and German. Subscription 2.— Sw. Frcs. a year.

2. **Memorial Pamphlet to the late Archbishop of Upsala.** Limited edition (gratis).

3. **The Churches and the Welfare of Seamen.** Studies and Documents, English series No. 3. Price 4d. or 50 centimes.

4. **The Church and the Present-Day Economic Problems.** Studies and Documents, English series No. 4. Price 6d. or 80 centimes a copy. I.C.F. Book Shop, 4 The Sanctuary, London S.W.1 ; or the Social Institute, 2 Rue de Montchoisy, Geneva.

5. **Report of the Study Conference,** Basle, entitled : The Churches and the World Economic Crisis, 50 copies 1 shilling, or 1d. each.

6. **Addresses on the Stockholm Movement,** given by the Bishop of Chichester, Dr. Kapler and Prof. W. Monod, at the reception in the Palais Eynard, 12th August, 1932, and one given by Prof. W. Monod, in the Cathedral. Price 40 centimes, post free.

7. **Reports of the International Secretaries of the World Alliance** for 1931, in English, French and German. Price 50 centimes.

8. **Disarmament Resolution of the Management Committee of the World Alliance,** August 1932, in English, French and German (gratis).

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